THE SHELDON JACKSON COLLECTION

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PREFACE

The possession of important source material imposes on a library the obligation to make it available for the advancement of knowledge. This entails the dissemination of information concerning the nature of the material; and some indication of its possible significance.

This project is an attempt to present a means for fulfilling such an obligation. The source material is the collection of correspondence, manuscripts, and published writings of the Reverend Sheldon Jackson, acquired by the Presbyterian Historical Society in 1916 and now in its Library in Philadelphia. The method is that of preparing a concise, documented biography of Sheldon Jackson; of indicating his significance in selected fields; and of presenting a bibliography of the holdings with informatory notes.

The writer is under deep obligation to Dr. Charles A. Anderson, Secretary of the Society, for his courtesy in extending the facilities of the Historical Society Library, and for much sound advice. Mr. Guy S. Klett, Researcher for the Society, gave technical assistance of great value. Mrs. Lucile S. Mumper, Cataloger, was always ready to produce books and periodicals as needed; and her interest in the progress of the project was a great encouragement.

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I

SHELDON JACKSON

Early Years

Sheldon Jackson was born 18 May 1834 at Minaville, New York, the son of Samuel Clinton Jackson and Delia Sheldon. His paternal grandfather, the Honorable Samuel Jackson, was born in England and came to this country in the last decade of the eighteenth century. He was one of the early settlers of the town, and had a notable career as business man, legislator and officer in the War of 1812. His maternal grandfather, Doctor Alexander Sheldon, was a graduate of Yale in the class of 1787 and of the New York College of Physicians and Surgeons in 1812; and was a physician, legislator and judge.

While the first-born, Sheldon, was still an infant, the family moved to the near-by Huguenot settlement of Esperence where, in 1837, Delia Jackson was baptized and admitted as a communicant in the Presbyterian Church. Six months later Samuel Jackson was admitted as a communicant; and on 11 December 1838 Sheldon Jackson was baptized by the Reverend Benjamin H. Pitman, Pastor.[1]

From childhood, the desire of his parents that he enter the ministry of God was held plainly before him. Associated with this was the hope that he should be called to a life of service in the mission field.[2] His parents were deeply interested in religion. The father established in the neighborhood a monthly missionary meeting; and there was never a time in Sheldon Jackson's life when the mission of the church to the unchurched was not of prime importance.[3]

Following graduation from Union College in 1855 he entered the Theological Seminary at Princeton. During the vacation months of 1856 he served as a colporteur of the Presbyterian Board of Publication

2. Stewart, R. L., Sheldon Jackson, p. 21.

3. Bailey, A. H., The Strategy of Sheldon Jackson, p. 67.

in central New York State.[4] While thus serving he preached his first sermon at the Dutch Reformed Church in Auriesville, New York, from the text: "For the love of God constraineth us."[5]

In view of his arduous service in later years, it is interesting to note that "during his school days he was a lad of slight build, physically small, a sufferer at times from poor health and weak eyes; and by temperament and conscientious scruples averse to all that was rough and demoralizing, whether in sport or in solemn earnest."[6] Writing in 1857, he says of himself, "As to health, I was completely prostrated three years ago."[7] However, later in life he once dryly remarked, "If I had been more stalwart in height, I could not have slept so many nights on the four-and-a-half foot seat of a Rocky Mountain stage."[8]

Jackson's long career of traveling and fund raising was begun in May, 1857, when the American Systematic Beneficence Society appointed him as its first agent.[9] His work was between New York and Leavenworth, Kansas, both speaking and collecting funds. Writing on 12 September 1857 he reported as follows: "At the close of three months labor as an Agent for your society...I would report as follows: seventy-five ministers conversed with; thirty-two sermons delivered before fifty-three congregations; embracing a communion of about 5,500 persons and an auditory of 24,000."[10] On one occasion, as the record shows, he visited ten ministers on Saturday, and on the following Sunday preached at 11 A. M., 2 P. M., 4 P. M., and 7 P. M. in the churches of four different denominations.

On 7 December 1857 Sheldon Jackson wrote to the Board of Foreign Missions of the Presbyterian Church as follows:

> I hereby offer myself as a candidate for the foreign service...It was to the mission service I was dedicated in infant baptism and I see no reason why I should withhold myself. At first my attention was directed to the Home Mission field. For the last three years, however, it has turned to the foreign field...[11]

5. Jackson, Sheldon, Autobiographic Cards, unpg.
6. Stewart, op.cit., p. 31.
7. Jackson, Sheldon, Correspondence ..., I, p. 9. Personal Scrapbook, p. 14; also Autobiographic Cards.
10. Correspondence, I, p. 6
11. Ibid, I, p. 7f.

He was appointed a missionary to the Indians by the Board 28 December 1857.[12] A friend who traveled with him in Alaska in later years writes:

> He wished to go to Siam or to Bogota, South America but the Board considered him lacking in physique, so they appointed him instead Missionary to Indian Territory...I think that board would be rather surprised to see him now after just forty years service, compared to which Siam's would have been being 'carried to the skies on flowery beds of ease.' He can endure more hardship, travel, hard work and exposure than half the college football players, and he looks ten years younger than his sixty-four years.[13]

Sheldon Jackson was graduated from Princeton on 27 April 1858, and was ordained an evangelist by the Presbytery of Albany on 5 May.[14] On 18 May he was married to Mary Voorhees, a boyhood friend, and the couple enjoyed a brief tour of New York, Norfolk, Washington, Baltimore and Philadelphia.[15] The summer was spent at the new home of his parents at Galesburg, Illinois.

First Labors

The summer of 1858 was the last care-free vacation which Sheldon Jackson enjoyed. On 16 September he and his bride left for his first assignment, Spencer Academy in the Choctaw Reservation at the southeast corner of Indian Territory.[16] They arrived at 11 P. M. on Wednesday, 6 October, "Traveling expense $230.26."[17] Mrs. Jackson wrote: "I was in constant fear of either breaking down or upsetting. We thought the roads dreadful. Sheldon said he would never go that way again..."[18] And yet this was just the beginning of 360,000 miles of travel in Western America, with Alaska still to come.

The work at Spencer was a disappointment to Jackson. The Academy was understaffed; administering corporal punishment for misdemeanors was distasteful to him; the Indian diet served to aggravate his dyspepsia; and to cap it all he fell a victim to malaria, suffering three attacks.[19]

13. Henderson, A. P., The Rainbow's End; Alaska. p. 213.
14. Autobiographic Cards, unpag.
15. Ibid; also Correspondence, I, p. 11f.
17. Ibid.
18. Correspondence, I, p. 22.
19. Ibid, p. 23ff.

On 5 January 1859 he sent his resignation to the Board of Foreign Missions.[20] Teaching was not his forte. Preaching was what he desired. About the first of April Sheldon Jackson and his wife left the Choctaw Mission and returned to Galesburg, Illinois.

On 6 June 1859, at the application of the Presbytery of St. Paul, he was commissioned by the Board of Domestic Missions to the field "North of St. Anthony's Falls, Minnesota, for one year from the time he reaches his field @ $300."[21] This commission he declined, however; and in July, 1859 he went to Winona, Minnesota, to confer with the missionary, David C. Lyon, stationed there.[22] On 5 September Jackson was appointed "to the Churches of La Crescent, Keokah (Hokah) & Vicinity, Minn..."[23] The churches named were non-existent as yet.[24] La Crescent was to be but a headquarters. Already, in August, the Jacksons had established their home there.[25] Sheldon Jackson's view of his field was as follows:

> The commission of September 5, 1859, was intended mainly for La Crescent, Hokah and vicinity, meaning the school-houses within five or six miles around, but I interpreted it to mean every community that I could reach, and consequently it extended a hundred miles or so around, reaching from Chippewa Falls in Wisconsin - 120 miles from La Crescent - to Jackson in Minnesota, a distance, as the roads ran, of 340 to 350 miles.[26]

Over this huge territory he walked and rode for five years, organizing thirteen churches.[27]

The crisis of the Civil War brought a commission from the United States Christian Commission "to promote the spiritual and temporal welfare and improvement of the men of the Army and Navy," dated 4 August 1863.[28] Several letters from Tennessee to his wife tell of his work with the Army of the Cumberland.[29] Sickness at home necessitated his giving up field duty after about two months, but he continued to promote the interests of the Commission at home in Minnesota.[30]

On 12 March 1864 came a call to be co-pastor from the church at

20. Correspondence, I, p. 124ff.
21. Personal Scrapbook, p. 18.
22. Correspondence, I, p. 51.
23. Personal Scrapbook, p. 19.
24. Ibid. p. 54.
25. Ibid, p. 139ff; also Personal Scrapbook, p. 31f.
26. Stewart, op.cit., p. 54.
27. Jackson, Sheldon, Clergyman's Record Book, p. 2
29. Ibid. p. 57
30. Ibid. p. 54.

Rochester, Minnesota, which Sheldon Jackson had organized in 1861.[31] At the same time came the offer of the post of Synodical Missionary, an important supervisory position.[32] For some reason the Synodical appointment was refused, and the co-pastorship was accepted. Thus began nearly five years at Rochester, marked by the building of a new church and the raising of the congregation to a position of self-support. Jackson became pastor in December, 1867, upon the resignation of his associate,[33] and continued until his resignation 1 January 1869, accepted by the church on 28 January.[34]

Far West

During the next ten years, Sheldon Jackson was to cover the entire Rocky Mountain region from Arizona to Canada. At first it was his intention to "do a greater work in Western & North W. Iowa."[35] This he intended to do under the auspices of the Synod of Iowa and the Several Presbyteries "depend(ing) upon the free offerings of eastern Christians..."[36] Not waiting for the action of the Presbyteries, he started on a reconnaissance of the new territory on 2 March,[37] and on March took train for the seminaries of the East to enlist theological students for work in the West.[38] On 27 April came the appointment by the Presbytery of Des Moines "as District Missionary in central and Western Iowa as far as the Presbytery has jurisdiction."[39] On 1 May the Presbytery of Missouri River appointed Sheldon Jackson "Superintendent of Missions for Western Iowa, Nebraska, Dakota, Idaho, Montana, Wyoming and Utah or as far as our jurisdiction extends."[40] On 8 May the Presbytery of Fort Dodge concurred with the action of the other two Presbyteries and appointed him "Superintendent of Missions in our bounds."[41] At last under effective date of 1 July, the Board of Domestic Missions appointed him District Missionary for Nebraska, Colorado and Wyoming.[42] In the covering letter, the Board said, "Do not locate any man or commit the Board to any new enterprise, without previously

32. Ibid, p. 158. 35. Jackson, Sheldon, Diary, 1869, Jan. 13-16
33. Ibid, p. 343f 36. Ibid Jan. 11.
34.
37. Ibid, Mar. 2 41. Ibid, p. 65.
38. Ibid, Mar. 10 42. Ibid, p. 66
39. Personal Scrapbook, p. 64
40. Ibid

consulting the Executive Committee";[43] an admonition that Sheldon Jackson was never to heed. At last the entire Rocky Mountain region was his.

Establishing his headquarters in Council Bluffs, Jackson, within one week of the action of the Missouri River Presbytery, posted three men "at important posts along the Union Pacific route, covering the line as far west as Utah before the last spike was driven, May 10th."[44] During July and August he traveled 15,913 miles and organized ten churches, seven of them within fourteen days.[45] By the year's end he had established churches in Wyoming, Utah, Dakota and Montana;[46] and traveled nearly 29,000 miles.

In July, 1870, Sheldon Jackson moved his headquarters to Denver and on 24 September brought his family there. It was to be their home for ten years. His great work in the Rocky Mountain region had begun. On foot, by stagecoach, on mule back he crossed and re-crossed the Continental Divide, preaching in barrooms, tents, stores. One who knew him writes:

> We have known him to travel for forty-eight hours in a stage coach, reaching his destination in the morning, preaching three times on the day of his arrival, arranging for the settlement of a pastor, and laying the foundations of a temporary manse, which was completed and occupied by a young minister and his wife before the next Sabbath.[47]

In September he was in California, having organized work in Salt Lake City on the way out, and settled a young minister there. His annual report to the Board of Home Missions for 1871 lists: Churches organized - 5; ministers located - 8; houses of worship built or building - 6; total miles traveled - 29,055.

In March, 1872, the first issue of the Rocky Mountain Presbyterian appeared. This monthly was founded, owned and edited by Jackson. Its purpose is stated in the first issue to be "to bring the Presbyterians

44. Bailey, op.cit., p. 99.
45. Diary, 1862, July and August, passim.
46. Personal Scrapbook, p. 72??

of the Territories, with their common interests and experiences, into closer sympathy with one another, and with their Church."[48] It was sent to every Presbyterian family in his region whose name and post office address he could obtain. In addition it was sent to churches and ministers in the East, and quickly became the most widely read and influential Home Missions magazine in the church. During the ten years of its existence, its editorial office was "the satchel of its proprietor, the copy or contents being mailed to the printing office from wherever we happened to be at the time. Consequently some copies have been prepared in Alaska, others in New Mexico, Montana, Arizona, Oregon, New York, Utah, Illinois, California and Colorado, etc."[49]

During the last three months of 1872, Jackson traveled 8527 miles and met forty-three speaking engagements.[50] As the panic of 1873 temporarily halted the construction of railroads and consequently the opening of new settlements in the Rocky Mountain regions, as well as dried up for the time being missionary funds for expansion, he followed more and more closely the development of the work in New Mexico and Arizona, not only among the Indians but also among the Spanish speaking peoples. At length that territory was added to the Synod of Colorado and came under his charge.

Early in 1875 the Board of Home Missions authorized Sheldon Jackson to make a tour of New Mexico to locate sites for missions and schools for the native population. He left Denver on 5 July by rail for Pueblo, the end of the railroad. From there on it was by stage and horseback. Silver City, the terminus of his journey, was then 750 miles from the nearest railroad. The return journey took seven days and six nights. On the round trip twenty-four days and fifteen nights were spent either in the stage coach or on horseback.[51]

49. Correspondence, VI, p. 326.
50. Diary, 1872, passim.
51. Stewart, op. cit., p. 227.

In 1875, the territory of Arizona was added to the Synod of Colorado, and in the spring of 1876 Jackson left for a trip through the new territory. On 9 April he was in Tucson organizing a church, and on 15 April established a mission at Prescott.[52] Six days and five nights of continuous travel by coach, covered wagon and buckboard were consumed between Santa Fe and Tucson. From Prescott he deemed it easier to return to Denver by way of California, so he traveled continuously by stage to Seven Palms, California, then the southern end of the railroad. This was a stage journey of about 160 miles through the mountains and the desert.[53]

In 1877 Jackson made three trips to these remote regions, and meanwhile, between the first and second, entered upon a new phase of his almost incredible career.

ALASKA

In the spring of 1876 a little band of Christian Indians from British Columbia crossed the border into Alaska in search of employment. At Fort Wrangell they secured a government contract to cut wood.[54] The Alaskan natives had no knowledge of Christianity, and the Christian Indians, through a native evangelist who had accompanied them, began teaching and holding services. The plight of the Alaskan natives had moved Mr. J. S. Brown, a soldier stationed at the Fort, not himself a Christian, to write to General O. O. Howard:

> I write you in behalf of the Indians of this section of Alaska, hoping that you may be able and willing to assist these poor creatures in their endeavors to learn more of the good Saviour, of whom they have heard but recently... I am not a church member, but am making this appeal for these poor people from the dictates of a heart that I trust may never be deaf to the cry of the heathen.[55]

General Howard, famous as the "Christian General," forwarded the letter to Oregon, where a commissioner to the General Assembly of the Presbyterian Church in the U. S. A., held that year, 1877, in Chicago in

53. Stewart, op.cit., p. 235.
54. U. S. 47th Congress, 1st Session, Senate, Ex. Doc. No. 30, p. 4.
55. Jackson, Sheldon, Alaska and Missions on the North Pacific Coast, p. 136ff.

May, took it with him and placed it in the hands of Sheldon Jackson.

In the meantime, on 19 April, the Secretary of the Home Missions Board had authorized Jackson to make a trip into Montana, Oregon and Eastern Washington to survey the possibilities for work there. On the bottom of this letter, Sheldon Jackson has noted, "The above letter resulted in the opening of Alaska to Gospel Work. S. J."[56]

Leaving from Denver on 1 July, Jackson went by rail to Kelton, Nevada, and then took the stage coach for Walla Walla, Washington, 500 miles distant. At Walla Walla he found the Nez Perces Indians under Chief Joseph in revolt and mission work impossible. Going to Portland, Oregon, he found there Mrs. A. H. McFarland, the widow of a missionary friend, awaiting future work. He had already planned to visit Alaska, and had written on 29 June arranging passage to Sitka;[57] and had also written Mr. Brown, who was then in Idaho, that he was making the trip.[58]

On 1 August, Sheldon Jackson and Mrs. McFarland left for Alaska. From here on he was on his own. The Board had authorized only a trip to Oregon, and had no knowledge of his intended Alaska trip. Arriving at Fort Wrangell on 10 August,[59] Mrs. McFarland decided to stay and work with the natives; and on 28 August took charge of the little school commenced by the natives themselves there.[60] Jackson returned to Denver and reported what he had done. The Board authorized the continuance of the work thus begun, but with the understanding that no funds were available for this field. Jackson himself supported the work by raising over $12,000 by December, 1879.

In July, 1879, accompanied by Dr. Henry Kendall, Secretary of the Home Board, Sheldon Jackson made his second trip to Alaska.[61] Technically he was on a two-months vacation. Actually he was seeking to arouse the church and the nation towards this new country. He and Dr. Kendall, as a result of Jackson's correspondence with Gen.

57. Ibid, p. 86.
58. Ibid, p. 108
59. Ex. Doc. No. 30, p. 5.
61. Ex. Doc. No. 30, p. 5.
the year 1877, p. xxxi f.

Eaton, U. S. Commissioner of Education, were "appointed by the Secretary of the Interior a commission to investigate the condition of the natives in South East Alaska and report the same to the Government."[62] While on this trip, Sheldon Jackson made a six-day canoe trip with Alaskan natives along the coast from Wrangell to Fort Simpson and Metlahkahta, B. C., a distance of some 250 miles by sea in a thirty-five foot canoe five feet wide, manned by eighteen Indians.[63]

Again, in July, 1881, Jackson visited Alaska to further mission and educational work; and again made a long canoe trip, this time to Prince of Wales Island, estimated at 500 miles.[64] His diary for the year notes 31,315 miles traveled.[65]

Sometime during the spring of 1881, Jackson moved his home and headquarters from Denver back to Galesburg, Illinois. A claim for $1505.55 for "travel expenses incurred on trip to New Mexico and Arizona and transporting Indian children from New Mexico and Arizona to Carlisle, Penn. and Hampton, Va. schools, and return of claimant and assistants to their homes, from Dec 13/80 to Mch 2/81," allowed by the U. S. Treasury Department on 4 April 1881 was addressed to him there.[66]

In December, 1881, Sheldon Jackson gave the Rocky Mountain Presbyterian to the Board of Home Missions[67] which renamed it The Presbyterian Home Missionary and continued it as its official organ. In January, 1882, Jackson moved with his family to New York, and entered upon duties at Home Board Headquarters, both in connection with the paper as business manager, and also to look after the rapidly developing Alaskan work. The report of the Navajo Indian Agent, dated 2 January 1882, is addressed to him there.[68]

The burning of the Industrial School for Boys connected with the mission at Sitka, Alaska, on 24 January[69] caused Jackson to leave for

63. Alaska Scrapbooks, V, p. 1.
64. Diary, 1881, July 2 passim.
65. Ibid, Dec. 31.
67. Correspondence, XI, p. 326.
68. Ibid, XII, p. 31
69. Ibid, p. 78.

Alaska in September with funds he had collected to supervise its reconstruction.[70] He remained until late October.[71] This was his fourth Alaskan trip.

It is interesting to note that on 22 March 1883 the United States Post Office Department awarded a contract to Sheldon Jackson "for carrying the mail from 1 July 1883 to 30 June 1884 on Route No. 47101 between Haines and Juneau once a month each way for the sum of $600 per annum."[72] A note on the original contract states that this is the first mail route established in Alaska. The mail was carried by canoe by Indians a distance of 105 miles.

On 1 April 1884 Sheldon Jackson was appointed "Missionary to the Church & Congregation" of Sitka, Alaska,[73] and severed his connection with the Presbyterian Home Missionary. The previous year the missionaries in Alaska had petitioned for his appointment as Superintendent of Missions in Alaska.[74] For some reason the Board of Home Missions was unwilling to make the appointment at that time. Now Jackson's full-time work for Alaska could begin. In the summer of 1884 he directed a large excursion to Alaska for delegates to the annual meeting of the National Education Association, meeting that year in Madison, Wis. This he did in furtherance of his policy of bringing the needs of Alaska before the country. In a letter of appreciation, Dr. Bicknell, president of the Association writes, "..When Alaska comes up you are also uppermost, for you have done more than all others to bring the land and its people to the thought of the world."[75]

In 1884, the House of Representatives passed the Senate bill providing a civil government for Alaska. It was signed by President Arthur 7 May. In this enactment the Secretary of the Interior was directed to make needful provision for the education of children of school age in the

71. Ibid, p. 281.
72. Personal Scrapbook, p. 127.
73. Ibid, p. 128.
75. Ibid, p. 434

territory, without reference to race. Jackson had been laboring for this since 1879.[76] The Bureau of Education assumed responsibility for implementing this directive, and on 11 April 1885 Jackson was appointed to head Alaskan education as General Agent of Education in Alaska.[77] At its twenty-fifth annual session held 14 - 17 July 1885 the National Education Association resolved: "This Association rejoices to know that Congress has provided for schooling the children of Alaska; and that Dr. Sheldon Jackson has been designated as agent to organize these schools. We know of no one so well qualified as he is for this distant and difficult task, and we send him our heartiest greetings."[78] Dr. Jackson continued in this office until his resignation in June, 1908. Part of his salary was received from the Bureau of Education and part from the Home Mission Board. Until 1902 the major part of his time was spent in Alaska or in his office in Washington, organizing and directing schools, and co-ordinating and advising in mission work, not only for the Presbyterian, but also for the Moravian, Episcopalian, Baptist and Congregational churches.

In the meantime, Sheldon Jackson was to render another great pioneer service. When in the summer of 1890 he visited Arctic Alaska and established schools at Cape Prince of Wales, Point Hope and Point Barrow, he found the Arctic Eskimos were starving due to the depletion of their natural food supply through unrestricted activities of American whalers which resulted in the disappearance of whales, walrus and seals. At the same time, the caribou had been killed off or driven into the remote regions by the introduction of breech-loading firearms.[79]

On the same voyage he visited four settlements of natives on the Siberian coast and found them robust and well-fed, living on their herds of reindeer. "In Arctic Siberia the natives with their reindeer have plenty; in Arctic Alaska without the reindeer they are starving."[80]

78. Ibid, P. 140.
79. Preliminary Report of the General Agent of Education for Alaska to the Commissioner of Education. 1890, p. 5f
80. Ibid, p. 7.

He therefore recommended the introduction of reindeer into Alaska. The Fifty-First Congress had a bill before it (HR13462) to procure domesticated reindeer for Alaska but failed to act on it. Jackson, with the approval of the Commissioner of Education, appealed through the public press for funds.[81] The response was prompt and $2146 was raised.[82] With this sum Jackson bought an assortment of trade goods and in conjuncture with his annual trip to the Arctic on the Revenue Cutter "Bear" revisited Arctic Siberia and secured sixteen reindeer. The Secretary of the Treasury had instructed the commander of the "Bear" to offer every facility, and the Secretary of State had secured from the Russian government instructions to their officers in Siberia to render all assistance possible. On 21 September seven reindeer were put ashore on Unalaska Island and nine on nearby Amalmak Island.[83]

The first session of the 52nd Congress in 1892 failed to act on another reindeer bill. On his Arctic trip that year, Jackson visited Unalaska Island and found the reindeer in good condition with several fawns, having spent the winter unattended. One problem was solved: reindeer could be transported from Siberia and could survive and breed. On 29 June construction was started at Port Clarence Bay, near Cape Spencer, of the first reindeer station on the main land. This was the nearest good harbor to the Siberian coast. On 4 July the "Bear" landed the first herd of domesticated reindeer on the continent of America. There were fifty-three animals with four native herders.[84] Jackson himself located the station, accompanied the "Bear" to Siberia, purchased the reindeer and supervised their landing.

During the second session of the 52nd Congress, 3 March 1893, an appropriation of $6,000 was made for the purchase of additional reindeer and the management of the herd was laid on the Commissioner of Education and was included in the work of the Superintendent of Instruction for

82. U. S. Commissioner of Education, Report for 1890-91, p. 945

83. Ibid, 1891-92 p. 887; also Diary, 1982, passim

84. Ibid, p. 956

Alaska. This was the first official sanction of and provision for Jackson's reindeer enterprise which has meant so much for Alaska. The last importation of reindeer from Siberia was in 1902. At the close of this season the Russian government put an embargo on the exportation of reindeer from Russian territory. The whole number imported in Alaska previous to this interdict was 1,280.[85] From these have sprung all the vast herds in Arctic Alaska and Canada.

In the spring of 1897 Sheldon Jackson was elected Moderator of the General Assembly of the Presbyterian Church in the U. S. A., the highest honor in the power of his fellow Presbyterians to confer. The office is for a one-year term, but Jackson was able to devote little time to it, as will appear.

The discovery of gold in the Klondike Valley had posed many problems, and the summer of 1897 was devoted by Jackson, at the request of the Secretary of Agriculture, to a trip up the Yukon River to Dawson, a journey of 1600 miles. From Dawson he went up the Klondike to the gold fields, returning to Washington 1 November, after a total trip of 21,736 miles.[86]

Barely had he reached Washington, when alarming reports from the Klondike told of threatened starvation due to the breakdown of transportation facilities, and on 23 December Jackson

> Was directed to report to the Secretary of War for temporary duty in connection with the duties enjoined by the Act of Congress approved the 18th of December, entitled 'An act authorizing the Secretary of War, in his discretion, to purchase subsistence stores, supplies and materials for the relief of people who are in the Yukon River country, to provide means for their transportation and distribution, and making an appropriation therefor;' and on the same date (December 23) I received written instructions from the Secretary of War to proceed at once to Norway and Sweden and purchase 500 reindeer, broken to harness, with sleds, harness and drivers for hauling supplies into the Yukon Valley and transport the same to the United States.[87]

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85. 13th Annual Report on Introduction of Domestic Reindeer into Alaska p. 9f.

86. U. S. Commissioner of Education, Report for 1896-97, p. 163ff.

87. Ibid, p. 178f; also Correspondence, XVIII, p. 203

So, at 63, Sheldon Jackson set off in mid winter to a point four degrees north of the Arctic Circle in Europe.

He sailed for Liverpool on Christmas Eve; left London on 3 January and reached Christiania, Norway on the 6th. On the morning of the 7th he took the train for Trondhjem, where he arranged for delivery of several hundred tons of reindeer moss, and then boarding a steamer, reached Tromsoe on 11 January. Transferring to another steamer, he reached Hammerfest, the northernmost city of the world on the afternoon of 12 January. An agent had previously been dispatched into the interior of Lapland, and Sheldon Jackson left immediately for the village of Dosekop at the head of the Alten Fiord to meet him. The agent arrived on 16 January, having been delayed two days on the mountains, where he was lost in a blizzard, riding for two days and a night without sleep. The 500 trained reindeer, together with sleds, harness and fifty drivers had been secured. On 30 January, in the teeth of the worst blizzard of the year which rocked the log building where Jackson was staying, the Lapps and their reindeer began arriving. A steamer had been chartered in Scotland, and it arrived at Bosekop on 2 February, after stopping at Trondhjem to pick up the moss. By 4 A. M., 4 February, the 539 reindeer, 418 sleds, 511 sets of harness and 113 Lapps, Norwegians and Finns were all aboard and the ship set sail for New York.

On the way, the vessel ran into a nine-day gale which washed away lifeboats, wrenched up two-inch deck planking, tore off the vessel's figurehead and broke off heavy iron staunchions. The captain of the vessel said that in his forty-two years at sea he had encountered nothing worse. At length, on 27 February, they dropped anchor inside Sandy Hook.[88] Had Jules Verne written a story like this, it would have been hailed as incredible.

88. Ibid, p. 178ff.

On 28 February the deer, equipment and men were unloaded from the ship, and on the following day were loaded on two special trains and started off for Seattle. After reporting in Washington, Jackson caught up with the herd at Seattle on 16 March, where they were loaded on shipboard for Alaska, reaching Haines Mission near Juneau on 27 March.[89] Jackson accompanied the herd to Skagway, near the entrance to Chilkat Pass, and returned to the States, arriving in Washington on 23 April. This mid-winter expedition was a most remarkable example of initiative and organization; and well demonstrated Jackson's amazing qualities of leadership.

The summers of 1898 and 1899 again saw him in Arctic Alaska. His health began to fail at last, however, and in 1900 he made his last trip into the Arctic regions. In 1901 and 1902 he inspected the schools and reindeer stations on the Bering Sea coast. In spring of 1903 he began to arrange for another summer tour, but his condition was such that his physician forbade the attempt.[90] He continued his work as Agent of Education for Alaska from his Washington office until, following two operations, he resigned 30 June 1908.[91] Sheldon Jackson died at Charlotte, North Carolina, 2 May 1909.[92]

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89. Ibid, p. 1787; also Correspondence, XVIII, p. 203

90. Stewart, op.cit., p. 458; also Correspondence, XX, p. 292

91. Ibid, XXII, p. 502

92. Biographical Catalogue of Princeton Theological Seminary, 1933, p. 200

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II

THE SIGNIFICANCE OF SHELDON JACKSON

For Western Missions

The career of Sheldon Jackson in the Western regions of the United States coincides with the era of greatest national expension in that area. The California Gold Rush of 1849 first awakened general interest in the Far West. Jackson entered upon his first appointment, at the Choctaw Reservation in Indian Territory, now the State of Oklahoma, just nine years later, in 1858. The first transcontinental railroad was opened in 1869. That same year Jackson began his work as Superintendent of Missions for the Far West. As previously noted, he had posted "three men at important posts along the Union Pacific route, covering the line as far west as Utah before the last spike was driven, May 10th." When he moved to Denver in 1870 it was a town of only 4,000 inhabitants, yet he recognized it as the key to the Rocky Mountain regions and made it his headquarters. The introduction by General Grant in 1869 of his "Peace Policy" towards the Indians rendered the Southwest more available for settlement. Jackson's first visit to this region is recorded in his notebook under date of 26 August 1870 as "To New Mexico by stage and return 1,000 miles."

Up and down through this great, wild, undeveloped but opening country Sheldon Jackson walked and rode; preaching, organizing, building, settling clergymen. His Account Books list miles traveled for the years from 1869 to 1881 as follows:

1869	22,690	1876	32,829
1870	23,293	1877	23,865
1871	28,080	1878	26,662
1872	23,202	1879	31,063
1873	23,917	1880	34,918
1874	25,743	1881	31,315
1875	17450		

As Clergyman's Record Book shows that he personally organized eighty Presbyterian churches; and he indirectly opened the way for the organization of many more. Of this eighty, only nineteen failed to survive the first decade. He assisted in erecting the Synods of St. Paul, Colorado and Washington; and the Presbyteries of Chippewa, Southern Minnesota, Colorado, Wyoming, Montana and Utah. Yet even these statistics, impressive as they are, do not reveal the greatest significance of Sheldon Jackson to western missions.

New conditions call for new methods. The strategy of Sheldon Jackson was familiar. It was to win the New West for Christ and His Church. His tactics were the new element. Heretofore Home Missions had proceeded, in general, along conservative lines. The channels of procedure were well marked out. This is illustrated by the instructions, noted before, issued to Jackson, by the Home Board in appointing his Superintendent of Missions for the New West: "Do not locate any man or commit the Board to any new enterprise without previously consulting the Executive Committee." Jackson had the insight to see that this would not do. The Committee was half a continent away. Correspondence through 'regular channels' was slow. Committees are deliberate in arriving at decisions. Time and opportunity would not wait for such things.

The Correspondence reveals Jackson as a pioneer in spirit; also as a man of quick decision and prompt action. He could recognize an opportunity at first sight and as quickly move to seize it. The limitations of this paper, both as to space and purpose, do not permit the detailed discussion of this. The Correspondence, however, is full of letters from the East counselling caution, delay, saying that money was not at hand, men were not available, even censuring him for his activities in spreading the Word. Jackson solved these difficulties himself, and often single-handed. Was money lacking to support a new enterprise? He left the field,

East, and by a series of addresses raised the money himself. Were men not available to staff the new posts? Again he would come East, visit the seminaries and recruit young men for work in the West. He must have been a veritable gad-fly on the backs of the Board; but the strong position of the Presbyterian Church in the West today stands as a living testimony to the wisdom of his course. Here was "a man to match the mountains."

For Alaska

When the United States acquired Alaska in 1867, it was popularly derided as "Seward's Icebox." Apart from a few soldiers, hunters and trappers, together with sealers and whalers, few Americans penetrated that far-off, supposedly forbidding wilderness. Yet ten years later found Sheldon Jackson there about the church's business. In conversation with his two surviving daughters in Washington in April, 1951, the writer heard the story of their father's endless lecturing, writing, lobbying of Congress to make Alaska and its needs known to the country. The tribute of the President of the National Education Association, noted previously, bears witness to this: "When Alaska comes up you are also uppermost, for you have done more than all others to bring the land and its people to the thought of the world."

Students of Alaska and its history will find in his Scrapbooks dealing with Alaska, reindeer, natives and customs an invaluable source for the understanding of the country. His volumes of Travels and his Diaries contain countless stories of adventure and daring. His Reports on the Introduction of Reindeer are the primary source for the study of one of the most valuable contributions ever made to the welfare of the North and its native peoples. His Struggle for Law and Order in Alaska reveals clearly the conflict between the Old and the New. The later volumes of the Correspondence are full of the

as valuable source material. His contributions to education will be noted in the next section.

His recognition of the importance of domestic reindeer to the Eskimo, and his long struggle to gain support for his program, already embarked on, for their introduction into Alaska, again reveals him as a man of insight and decision. Once more he recognized an emergency, discovered its remedy, and moved to its solution "without tarrying for any." The great herds of domesticated reindeer in Alaska and Canada today, vital to the life of the Eskimo, are his memorial in the North.

His work as Missionary to Alaska, de facto from 1879, de jure from 1884, deserves the careful consideration of the students of missions. Its sources are found in the Correspondence and Scrapbooks. From 1879 until his death he was active in planning, extending and advising the work, not only of his own church, but also the work of many other Christian groups, as noted before. This, in itself alone, entitles him to the gratitude and remembrance of all Christian people.

Space does not permit the development of many interesting side-developments. John Brady, for three terms Governor of the Territory and its great jurist, was introduced into Alaska by Sheldon Jackson as a Presbyterian missionary. The cause of agriculture in the North was furthered by his trip up the Yukon in 1879 at the request of the United States Secretary of Agriculture, as previously noted. So Sheldon Jackson worked for Alaska; and always to its good.

For Education

In the early days of the settlement of the Far West and Southwest, and continuing to a greater or lesser degree until 1899, the United States Government entrusted the education of the natives to religious groups, and supported financially their mission schools. When, in 1884, the Organic Act provided a civil government for Alaska, the Commissioner

of Education, finding native education in Alaska entirely in the same hands, continued the practice.

Sheldon Jackson was always an educator. His first assignment was as teacher in an Indian school. While local conditions made that connection so unpleasant that he severed it, he was always motivated by the true spirit of the educator. The Rocky Mountain Presbyterian was far from merely a piece of religious propaganda. An examination of its files reveals that it was full of informatory articles on the West and its history and peoples, written by Jackson. Its articles on the Indians, illustrated by many drawings, describe their customs and ways of living. When he first visited the Southwest in 1870 he immediately recognized the need for schools for the Indians and Spanish-speaking peoples, and bent his efforts to the establishment of such schools on a sound financial and educational basis. When the Carlisle Indian School was opened in 1879, Jackson brought east to it the next spring a group of Indian children. These he secured by personally visiting the Indian Reservations, persuading the parents to permit their children to go, and traveling with them to Carlisle, Pennsylvania, to ensure their safe arrival and good treatment. He did this many times, both to the Carlisle school and the one established at Hampton, Virginia. His first visit to Alaska was to the little native school at Fort Wrangell, established by the Christian Indians from British Columbia. He was so impressed by the need for that work that he personally raised funds for several years to continue it. The missions which he opened in Alaska always had schools in connection with them. When civil government was established, he was the logical man to head the new government educational system, and was so recognized both by educators and the Government of the United States. His trips to Arctic Alaska were primarily for the establishment of schools even in that far region for the Eskimo children, and he personally visited them as long as he was physically able.

His Reports on Education in Alaska are far from dry, statistical records along. The statistics are there, for Jackson was an educator; but they are also warm personal narratives of teachers and pupils, hardships, and courage, and self-sacrifice. A reading of them could not fail to inspire any teacher with a new sense of the dignity and beauty of his high calling. Jackson's sense of reality was reflected in his insistence on what we now call vocational training. The school at Sitka, whose destruction by fire and rebuilding we have mentioned before, was a vocational high school for Eskimo children. Manual and domestic skills were taught in all schools, along with reading, writing and arithmetic. In fact, his discussions of the aims of education have a strangely modern sound. His interest in higher education lead him to found Westminster College, known for its first two years at Sheldon Jackson College, at Salt Lake City, Utah, in 1895. He saw the need for modern, Christian education in that Mormon commonwealth, and he not only organized the college but also endowed it with large gifts of real estate.

His interest in and labors for education continued until his death; and his contributions to education still await a careful and documented treatment. The sources for that treatment are to be found in the Jackson Collection.

III.

THE SHELDON JACKSON COLLECTION

Preliminary Remarks

The Sheldon Jackson Collection in The Presbyterian Historical Society in Philadelphia consists of five main parts: 1. Correspondence relating to pioneer Presbyterian missions west of the Mississippi and Missouri Rivers; 2. The Scrapbooks; 3. Jackson's Diaries, Journals, Account Books, Travel Journals, Autobiographic Cards, and books and articles by Sheldon Jackson; 4. Photographs and drawings collected by Jackson in connection with and illustrating his work; and 5. The books, government reports and pamphlets which constituted his personal library. The Historical Society Library also contains complete files of the Rocky Mountain Presbyterian and the Presbyterian Home Missionary. This annotated bibliography will confine itself to the first three of these divison as material written by Jackson himself or correspondence addressed to him.

The Correspondence

Letters relating to pioneer Presbyterian missions west of the Mississippi and Missouri Rivers. 1856-1908. MSS.

This collection of approximately eight thousand letters addressed to or written by Sheldon Jackson between the years indicated covers the active part of his life and work. They are from missionaries, clergymen, politicians, Indian Agents, business men, educators, learned societies, and just plain people. They deal with almost every conceivable subject. The letters are arranged chronologically in folders and filed in metal cabinets.

Correspondence relating to pioneer Presbyterian missions west of the Mississippi and Missouri Rivers. 1856-1908. Typescript. 22 v. 28cm.

This is the typewritten transcript of the letters above, collected in twenty-two volumes by Sheldon Jackson, who says concerning it in

his introduction to the first volume, under the date of 1904:

Recently looking over files of old letters that had been accumulating since 1850, with the intention of destroying them, I was surprised to find that many of them are of historic value both to the Presbyterian Church and to the Country, and therefore worthy of preservation.

A number of the letters are written with poor ink which is fading and will soon be illegible. Others are written on an inferior quality of paper which is falling to pieces, and all of the earlier letters were written at a time when copying with a letter-press was rare.

To rescue and preserve these records of the activity of a church working to build up a Christian civilization west of the Mississippi River, it became necessary to copy the original letters, by typewriting, and then press copy the typewriting. This has now been done.

As the letters have filled over eight thousand typewritten pages, it was no small undertaking. Twenty-seven typewriters were employed for longer or shorter periods. The larger number had other work and copied these letters when off duty in order to increase their income. They represented all grades of workmanship, good, bad and indifferent. Consequently many mistakes were made, which I have in the limited time at my disposal tried to correct.

In some letters the writing was so bad or ink so poor, that the best of typewriters could not make them out and I have been surprised at the patience and skill manifested by some of them in deciphering illegible scrawls. (I doubt if some of the writers themselves, could now make out their own letters.)

If I could have had sufficient time, without neglecting more important work, I would have edited the letters and eliminated personal and private matters. It was to reproduce them in their original form, or not at all and I chose the original form.

In that form they give a true picture with the lights and shadows of the every day life of the heroic, God-fearing men and women, who with great self-denial, much suffering and many tribulations laid the foundations of Christian institutions and Christian states west of the Mississippi River.

The Scrapbooks.

Clippings about Alaska, 1879-1889. 5 v. 26cm.

Magazine and newspaper clippings about Alaska and its people.

Clippings, letters, reports, Acts of Congress about Alaska. 15 v. 34cm.

Acts of Congress concerning Alaska. The Boundary Dispute. The Bering Sea Controversy. The Gold Rush.

Clippings about Baptist missions in Alaska. Unp. 26cm.

Clippings about Congregational missions in Alaska. 31 p. 27 cm.

Clippings about Episcopal missions in Alaska. 69p. 27cm.

Clippings about Methodist missions in Alaska. 53p. 27cm.

Clippings about Moravian missions in Alaska. 5 v. 26cm.

Clippings about Presbyterian missions in Alaska. Unp. 26cm.

Contains pictures of many early missionaries.

Clippings about reindeer in Alaska, 1878-1903. 2 v. 34cm.

Clippings about Arizona, 1874-1883. Unp. 26cm.

Chiefly articles about the Arizona Indians.

Clippings about California. Unp. 26cm.

Religious history of California. Policy of Franciscan monks. Indian policy.

Clippings about Canada, 1879-1883. Unp. 26cm.

Mission activities in Western and Arctic Canada.

Clippings about Colorado, 1877-1907. 2 v. 26cm.

Pioneering. Travel. Mission work. Early towns.

Clippings about Home Missions in Colorado, 1860-1879. 2 v. 22cm.

Clippings about Kansas, 1864-1875. Unp. 22cm.

Kansas after the Civil War. Settlers coming in. Indian raids. Mission work.

Home Missionary Hymns and Poems, 1875. Unp. 26cm.

Hymns sent in response to offer by Rocky Mountain Presbyterian of $100 for best Home Mission hymn suitable for public worship.

Clippings about Indian Missions in New Mexico, 1876-1903. 4 v. 26cm.

Indian life and customs. The Penitentes. Schools. U. S. treatment of the Indians.

Clippings about Minnesota, 1860-1874 2 v. 22cm.

Indians. Mission work. Early churches and clergy.

Clippings about missions in Canada, 1885-1899. 149p. 34cm.

Clippings about missions in the West, 1864-1883. 3 v. 22cm.

General articles about Western missions. Missionary sermons.

Clippings about Montana, 1871-1897. Unp. 22cm.

Gold Rush. Indians. Missionary travels. Early churches.

Clippings about Nebraska, 1869-1879. Unp. 22cm.

Historical sketches of State. Mission activities.

Clippings about New Mexico and Arizone, 1867-1882. 2 v. 22cm.

Account of Jackson's first trip to New Mexico. Indian life and customs. Mission schools.

Clippings about Iowa, 1863-1892. Unp. 22cm.

Early descriptions of Iowa. Mission work.

pings about Woman's Home Missionary Societies, 1875-1884. Unp. 26cm.

pings about Wyoming and Utah, 1868-1895. 3 v. 22cm.

Work on the Union Pacific Railroad. Mormon-Gentile conflicts. Descriptions of Mormon practices. Mission churches and schools.

Reviews of Jackson's book, Alaska and Missions on the North Pacific Coast. Unp. 23cm.

Pictures of churches. Unp. 22cm.

Illustrations of Western scenery. Unp. 23cm.

Pictures largely from the Rocky Mountain Presbyterian.

Personal Scrapbook of Sheldon Jackson. 198 p. 34cm.

The finest primary source for life of Jackson. Family records. Original Commissions from the Church and United States Government. Significant MS letters. Newspaper clippings on work and travels. Passes on Stagecoach, Railroad and Steamship lines. Much other original material.

Because of the unusual nature of this Scrapbook material a general note seems to be required for its understanding. Most of the material appears to be clipped from contemporary newspapers and periodicals. The articles are sometimes of a general nature; sometimes opposed to or in favor of Jackson's work; and sometimes by Jackson himself. He apparently made it a point to collect all published material that he could find bearing on his work or interests, or that would aid him in the writing of promotional articles. He seemed to feel the importance of the pioneer work being done and desired to have a contemporary record of the work itself and the reactions to it. There was apparently an attempt to file the material in the Scrapbooks in chronological order but this was not too carefully followed. Very frequently the publication data are not recorded. Hence exact citation of source and date for material

in the Scrapbooks is frequently impossible. The Scrapbooks themselves, however, present a unique opportunity to view past events and scenes through the eyes of persons then living, and to think their thoughts after them.

Manuscript Writings of Sheldon Jackson

Chapel and Conference notes, Princeton Theological Seminary, 7 September 1856 - . MSS

Notes of sermons heard while a student at Princeton.

Letters to members of his family. 1856-1858, 1898. MSS.

Six letters, one incomplete. Personal.

Diaries. MSS.1 6 v. 16cm.

Personal diaries for 1860, 1869, 1871-1872, 1877, 1881.

Account Book, "Raven Fund" 1860-1876. MSS. Unp. 16cm.

Account Book, "Raven Fund" 1875-1884. MSS. 124p. 10cm.

The "Raven Fund" was a discretionary fund used for benevolent and other extraordinary purposes, other than personal, in connection with his work. It was supported from gifts, fees or other extraordinary receipts.

Clergyman's Record Book, 1857-1869. MSS. 249p. 16cm.

Records churches organized, sermons preached, ministers procured, weddings, funerals, and other pastoral data.

Autobiographic cards, 1856-1903. Mss. Unp.

A series of small cards upon which Sheldon Jackson made a short note of a date and some account of its significance in his career. It would seem that he intended to use them in the preparation of some form of autobiography. No such work is known to exist.

Accounts of Alaskan Voyages, 1880-1890. MSS. 10 v. 22cm.

Narrative accounts of his trips to Alaska for the years indicated.

vel Journals, 1890-1900 MSS. 9 v. 22cm.

Manuscripts and newspaper clippings constituting accounts of his travels during the years indicated. The Journal for 1892 is missing.

Trip of 1900 (to Alaska) MSS. 53p. 22cm.

Account of his trip to Alaska of that year.

Annual tour of inspection to Alaskan schools, 1896. MSS. 127p. 22cm.

Notes on Lapland trip, 1898. MSS. 114p. 22cm.

His account of his trip to Arctic Europe for reindeer in 1898-1899.

Memoranda of cruise of Sheldon Jackson to Kamtschatka and Alaska, 1899. MSS. 143p. 22cm.

Account of a trip to Siberia and Alaska.

Account and Memoranda Books, 1881-1902. MSS. 7 v. 17cm.

Records for 1881, 1887-1897, 1894, 1897, 1900-1901, 1902, Work in Alaska

The Struggle for Law and Order in Alaska, 1885-1895. MSS. Unp. 20cm.

Letters bearing on the establishment of orderly civil government.

Correspondence about missions in Minnesota. MSS. 4 v. 23cm.

Letters dealing with early missions in Minnesota.

Letters concerning Alaskan Schools. MSS. 2 v. 28 cm.

Cruises of the U. S. Revenue Steamer "Bear", 1890-1894.

Manuscripts and newspaper clippings.

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Alaska and its inhabitants. n.p. n.d. 12p.

Alaska. A lecture. (in The Chautauquan, November, 1880, p70-75)

Alaska and missions on the North Pacific Coast. New York, Dodd, Mead, 1880. 327p.

The Arctic cruise of the Revenue Cutter "Bear". (in National Geographic Magazine, June 1896, p. 27-48)

Education in Alaska. Report of the General Agent of Education in Alaska for the years 1886-1906. Washington, Government Printing Office, 1886-1907. 10 v.

An expedition of inquiry to Alaska. The story of a remarkable journey of 24,000 miles to ascertain the conditions existing in our new wonderland. (in Our Day, January, 1898, p13-17)

Facts about Alaska, its people, villages, missions, schools. New York, Woman's Board of Home Missions of the Presbyterian Church, n.d. 29p.

Introduction of reindeer into Alaska. Preliminary report of the General Agent of Education in Alaska to the Commissioner of Education. Washington, Government Printing Office, 1891. 15p.

The Iowa movement for Home Missions... An address delivered at the Synod of Iowa, at Cedar Rapids, Iowa., October 18, 1905. n.p.

Letter from the Secretary of the Interior, transmitting, in compliance with a Senate resolution... a copy of the report of the Reverend Sheldon Jackson, D. D. upon the condition of education in Alaska. December 20, 1861. n.p. 28p.

A manual of the membership of the First Presbyterian Church, Rochester, Minn. Federal Union Print, Rochester (Minn) 1867. 23 p.

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Our barbarous Eskimos in Northern Alaska. (in Metropolitan Magazine, June, 1905, p257-271)

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The Presbyterian Church in Alaska. An official sketch of its rise and

progress 1877-1884 with the minutes of the first meeting of the Presbytery of Alaska. Washington, McGill, 1886. 13p.

Report on the introduction of domestic reindeer into Alaska... Washington, Government Printing Office, 1892-1908. 13 v.

A report to Congress on agriculture in Alaska. Washington, Government Printing Office, 1898.

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